



# The philosophical outlook of Mollanasreddints as the embodiment of modernist ideas in Azerbaijan

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## Abstract

*The article examines the invaluable role played by the philosophical studies of the philosophy of philosophy in the early 20th century in the dissolution of East and West, modernist ideas of nationalism and universalism in Azerbaijan and Caucasus, in the socio-philosophical aspect. The author comments on the philosophical summarizations of modern materialist ideas, traditions of tradition and innovation, and the popularity of new, changing power, state, identity concepts. Literary-artistic, cultural-philosophical heritage is phenomena reflecting the unity of tradition and modernity. At the beginning of the twentieth century, the philosophical heritage of the philosophical heritage, which has gained its reputation as an enlightenment-democratic stage, plays an important role in the history of Azerbaijan's public-philosophical thought. "Molla Nasreddin" magazine, which has a place and role in the history of Azerbaijan's public-philosophical, literary-cultural idea, is the most promising and progressive philosophical idea in the East, a serious blow to conservatism, criticizing the social and political episodes of the era, as an organ of enlightenment in the world won a reputation. Editor-in-chief of Mammad-*

*guluzadeh "Molla Nasreddin", which influences the public-philosophical thinking of our people, is known as M.A.Sabir, O.F.Nemenzade, A.Hagverdiyev, A. Gamkusar, A. Nazmi, MSOrdu-badi united forces. Along with them, Molla Nasreddin's literary school is also composed of other satirical writers, publicists and artists who collaborate with the magazine. One of the main driving forces of their independence case for the statehood and the locomotive of this struggle hiking was the magazine Molla Nasreddin.*

**Keywords:** *philosophers, philosophical training, modernist ideas, traditions, innovation, modernity, social philosophical ideas, sociology, identity concept, and ideas of statehood.*

### Introduction

Azerbaijan occupies an important place in the history of social and philosophical thought of mollahesred-dinits's outlook its social strength, modernity, hell is with modernist values. The philosophical outlook of Mollanasreddints was a democratic expression of the national historical and cultural heritage of the Azerbaijani people at the beginning of the twentieth century. In a word, events that occur in C the moral, ethical, aesthetic, political-legal, state-of-the-art, critical-satirical views directed against the backwardness, stagnation, superstition, fanaticism, ignorance, religious-mystical concepts in society. the "philosophic philosophical outlook" consisting of a combination of national and modernist secular ideas. There were factors that influenced the philosophical outlook of M ics, and these were trends of ideas. From them, through Russia, Azerbaijan was a so-

cio-philosophical and the philosophical heritage of European, Russian enlightenment culture, the national enlightenment philosophy, A.Bakikhanov, M.F. Akhundzade and H.B.Zardabi, influencing the sociological environment. The philosophical outlook of the unity of modern national and universal ideas is to change public consciousness and public consciousness, taking into consideration national-moral values, new, honored the task of introducing modern morals.

Western enlightenment, consisting of the unity of rationality and universality, existed as a system of philosophical training in the eighteenth century, although it existed from the ancient times in the form of ideas. Under the influence of the West and the Enlightenment critique of philosophical outlook "enlightened democratic" is of the essence. Social life, political system, religion, and even the nature of the understanding mercilessly criti-

cize the West from the free-thinking, personality and society, freedom, human rights, science, education and knowledge in the social life of the place as a modernist ideas affected Masreddin their philosophical world outlook the environment new ideas, ideas, revolutionary ideas. This philosophy is the philosophy of the Enlightenment in the eighteenth century, widespread in Europe through Russia, Azerbaijan in the world was formed - to infect the soul of the medieval literary and cultural point of view, the emergence of the new Anti-social ideas, has led to national progress. These ideas have been borrowed from the West to the national feature - media applied by adapting to the reality. Western European enlightenment emerged as the result of the democratic development of the early bourgeoisie in those countries. According to Kondakov, "Western theory of the western enlightenment on the Russian ground has not been" purely theoretical, but because of its ideals, concepts, artistic and philosophical embodiment, it coincided with partial western enlightenment, another cultural event "[30]. The author is Russian noble enlightenment "by the cultural and education policy" in place of the di LDI glowing. E. Gusserl points out that intelligence and ration-

ality are based on enlightenment: "Here, the infinite world has been formed from the ideal objects of the world, not from the specifics of the incomplete, incomplete, coincidence. Every object can influence its existence by a single method in itself, in a rational, systematic, infinite cognition process "[26,95]. The author notes that the unity of the mathematical method plays an important role in the development of philosophy in the classical demands of enlightenment.

As well as in Russia, the social-cultural and philosophical source of enlightenment democracy, as well as in Russia, as well as the German Cantar, from English John Locke to French D. Defoe, C. Swift, D. Diderot, Voltaire, Russo, Montesquieu, German Goethe, Herder, The world-renowned philosophers such as Shiller.

M.F. Akhundzade and H. Zardabi played a key role in the further development of Azerbaijani enlightenment in the development of national culture, national ideas and subsequent studies on the modernization of all aspects of social life. In contrast to A. Bakikhanov, the last thinker of Premodern tradition, M. Akhundzade believes that the mutual relation between belief and intelligence, science and religion is more clear, more concrete, contradictory, is a phenomenon that is incompatible with

each other. They have the freedom of the people, the happiness of seeing the national independence, democracy and the people, therefore, based on an independent suggested the idea. All these Molla - had a significant impact on the public opinion. The ideas of aberration are not just for the post-creative forces, especially affected people, and also plays a key role as a source for the philosophical ideas of today's independent Azerbaijan. Well-educated researcher, Doctor of Philosophy, H.N. Guliyeva, stated that enlightenment in our country manifests itself with peculiar features: "First of all, the enlightenment of Azerbaijan, which is completely different from the majority of countries in the world of enlightenment, as well as the issue of Russian jurisprudence and the absence of a revolutionary country, is primarily moral rebellions, selected by the nature of the leaps. When dealing with the problem in this aspect, of course, enlightenment is scientific, and especially philosophical, and philosophical-ethic in this direction, and enlightenment aesthetics, united with it, draws its attention to its actual subjects "[10, 79]. H. Guliyeva rightly points to the "moral revolution" as the specific features of our national enlightenment. The author of well-known literary critics and philosophers of the en-

lightenment of the people of this civilization and culture, referring to disputes relating to the emergence of the phenomenon began in the second half of the nineteenth century, and is based on the idea of such a severe "Enlightenment world of enlightenment in the philosophical, ethical and aesthetic breakthrough unconditionally to nature and therefore it is important for us to have a fundamental epoch of this secular phenomenon from the second half of the 19th century "[11,98]. Undoubtedly, the author cautions the scientific philosophical community that the social and political life of Azerbaijan does not have any historic revolutions in Europe and Russia, and that our national educators "carry out this phenomenon, which is the product of world outlook, through its unique innate abilities and inherit the heritage of its predecessors." At the same time, the researcher touches on the moments in which the main tasks of the Azerbaijani and world educators are fulfilled.

One of the greatest services of the leading scholars, Jalil Mammadguluzadeh, is that they are in the position of the idea of Azerbaijanism, which is a purely national socio-political trend, distinguished from panturkism, panismism and pan-Islamism. The idea leaders

and creative forces of the "Molla Nasreddin" magazine, which became famous all over the Muslim East and Russia, were struggling for the realization of national revival and national self-determination right as their predecessors.

Socio-philosophical foundations of "Molla Nasreddin" perspective of creative forces include their socio-political views and legal-state views. From this point of view, the people who created them were created th It; The study of the socio-political, socio-cultural and philosophical aspect of education in terms of enlightenment is important for today's scientific and theoretical significance.

Independent Azerbaijan's national philosophy of "Molla Nasreddin" member of ideas a major impact on social and political views, and the views of the modernist aesthetic, social and philosophical ideas and theoretical and national independence - is of great importance in the development of philosophy during the restoration of the history of Azerbaijan One of the moral and ethical qualities and traditions that have been set up in the society and in the national mentality is tolerance, national and religious tolerance, and it is important today with its relevance . Representative of the German pluralist philosophy K. Xubner widely

uses the critical rationalism method: "humanism is fundamentally based on scientific enlightenment " [27,25] . The author shows the possibility of understanding the unity of traditional and innovation through scientific knowledge, truth, experience and knowledge.

For the first time in Azerbaijan , there has been a serious need for analyzing the contemporary significance of modernist scientific-philosophical outlines of the scholars and the new scientific direction . According to all this, the problem of research as a research object in the social-philosophical situation is of great importance both for the Eastern philosophical idea and for an independent, democratic Republic of Azerbaijan. "The struggle for national independence and freedom stands on the basis of the teachings of political science. Mollanasadinism is to transform society, to renovate society, to move forward, to deepen national-moral self-reliance through social satire . Mollanasraddinciliyi satirical political kasari publisistikanın high civic spirit, shape, brightness, as well as to understand the capabilities of rich art and literature olarMollanasraddincilik say public opinion is toprotect the democratic process and Intisari " [ 5 , 643-644].

Modern philosophy, which is valuable for the cause modernist ideas - the community, identity, and the actual willingness distinguished by the importance of the new vision.

Purpose and tasks of the article. The main purpose of the article is to explore the scientific outlook of scholars and to explore them from a modern-day perspective and explore a social-philosophical aspect. To achieve this goal, the following tasks have been fulfilled:

- Socio-philosophical analysis of the main sources of ideas influencing the philosophical outlook of the Medieval, revealing the cultural-moral factors;
- Analyze the socio-philosophical essence of the scientific perspectives of the philosophers and their main components - social-political, legal-state views, ethical, aesthetic, natural-scientific views on religion, national and global social-philosophical heritage, national identity and national identity;
- to evaluate the importance of social-philosophical and literary-aesthetic heritage of the contemporary writers.

The scientific novelty of the article. The philosophical outlook for the first time in Azerbaijan has been thor-

oughly and systematically analyzed from the point of view of modernity.

Factors constituting the scientific innovation of the research include:

- The role of Azerbaijan in the history of public-philosophical thought was studied in the beginning of the 20th century as an object of literary and artistic, social-philosophical analysis. The modern theoretical significance of artistic aesthetic and socio-philosophical heritage of the contemporary artists, their national ideology (Azerbaijanism), our statehood, our democratic civil society, the national patriotism of the younger generation - the evolution of intellectual philosophical thought of Azerbaijan, education, tolerance and multiculturalism that are affecting universal values.

Thus, the scientific innovations we have come to the fore have to do with the necessity of researching the problem and its relevance, theoretical and practical significance in Azerbaijan's socio-philosophical science.

The article its practical significance is closely related to its goals and objectives, as well as its scientific novelty. The issue of contemporary importance of the scientific perspectives of migrants in Azerbaijan has turned into a socially-philosophical point of view. The issues mentioned in the dissertation were widely analyzed for the



first time. Appraisal of modern social-philosophical apparatus was used during evaluation.

The problem facing the issue is being monitored from the XIX century to the present, and this systematic study is important for philosophers, as well as for cultural commentators, religious scholars, sociologists and literary critics. It is important in the field of study and propagation of the ideas and theoretical provisions of the research, cultural and philosophical aspects. The materials of the research work can be used in bachelors, masters, doctoral studies and even in secondary education systems. The conclusions from this article are in the field of humanitarian sciences, especially social-philosophy, history of philosophy, cultural studies, religious studies, literary criticism, literature history and so on. It is important and useful for teaching science. The scientifically-practical significance of the article is that it is also important for enriching its contemporary social philosophy, philosophical thought history with new ideas.

Theoretical and methodological bases of the article. Theoretical and methodological bases of the article are closely related to the artistic-aesthetic perception and expression of human-world and artistic relations, as well as

scientific-theoretical ideas about the subject. Methodological principles have been utilized from comparative analysis of historical and logic as well as comparative literary epochs and teachings, as well as dialectical-philosophical research principles, as well as elements of a systematic method in philosophy. Theoretical and methodological foundations of the study include the scope and scope of the subject examined in interdisciplinary studies, philosophy, aesthetics, culturology, psychology, ethics, sociology, etc. it has come from the characteristics of literary trends - enlightenment and critical realism, which require knowledge of the problems. This requires complementary literary-theoretical, literary-historical, dialectical and other methodological approaches. The main method of research is sociological-theoretical and aesthetic-ethical comparative analysis used in the analysis of the literary ideas flows, the characteristics of human-art relations in the Western and Eastern philosophical thought.

The philosophy of the European Enlightenment and mine earnings modernist Russian social democratic ideas that have studied creative. The western enlighteners are the main means of establishing a new society, encompassing education and train-

ing, and the establishment of freedom, equality and justice only in connection with the images of "enlightened ruler", "philosopher- ruler" and "wise ruler." The authors of the book describe fair societies as intelligence and self-perfection was founded on the basis of ability, intelligence is considered to be the judge of all existence, the classic concept of political pluralism - of peace, human rights and freedoms (figure of speech, freedom of conscience, equality of all before the law, the rule of law, the right to fight against abuses, the inviolability of private property) [31]. The Molla Nasreddin literary school and the ethno-pedagogical teaching, reflecting the cultural synthesis of East and West, which plays an important role in the history of socio-philosophical thought, played an important role in the development of the social philosophical ideas of its predecessors, reflecting the philosophical traditions and ideas of the Western and pre-national enlightenment. The Hordeheimer, Theodore V. Adorno "Enlightenment from ancient times was not intended to save people from scare in a broad sense of the word [34,16]. Authors believe that knowledge is the basic program of the dissolution of the old myths through knowledge.

Enlightenment and philosophy served the progress of society and culture in the unity. The most powerful figure of this period was M.F.Akhundzade. The unity of modernism and tradition is more apparent in the views of M.F.Akhundzade. Zardabi's "concept of society" pays special attention to science, education, technical progress, the protection of the rights and freedoms of the people, and calls on the peasants to know their rights and obligations, and to unite all layers of unity. "H. Zardabi wished such a society to be established, where people are exploited, and the laborers are able to exercise full freedom and have sufficient opportunities for their material and spiritual development. "[2,79]. Zardabi wished such a society that "there is no king, ac, tox "[23, 357]. He wanted the national unity of all strata of the nation and the unity of the rule of law.

The prominent scientist Heydar Huseynov, who investigates the predecessors of points out that "sometimes, under the cover of its laws and principles, hiding under the form of the Marxist-Leninist method, trying to convey his thoughts on important issues, national pride for history and culture, and his deepest thoughts on patriotic feelings "[3, 212]. A. Hajiyeva



rightly points out that H. Huseynov, the ideological and philosophical predecessors of the philosophers who took the unity of succession and succession in the philosophical and social history of Azerbaijan, gave information about themselves, that "Molla Nasreddin" magazine opposed religion, fanaticism, ignorance, for his purity.

M.F.Akhundzade and to innovate business philosophy, both Eastern and Western philosophical thought best

mine copper, the combined sdirarak of cultures between East and West is the unprecedented action pl t. As M.F. Mirza Jalil, Omar Faiq, Akbar Sabir, staging, Ali Nazmi, Aligulu Gamkusar, M.S.Ordubadi and others innovative society -promoting unity. The French philosopher Fuko Michel used the term "postmodernism" - "postmodernist" while talking about modernity. He writes: "Sometimes, modernity is trying to identify the time through cutting down the cuts, breaking ties with traditions, starting to innovate, and telling lies . " [ 33 ] The author rightly now become a hero of modernity - Pulling characterizes as the will.

Azerbaijani educators are known for their ideas about philosophy, culture, literature, press, theater, educa-

tion. Among the researchers there are also those educators who are nihilist in their philosophical heritage. Mammadzadeh I. and Z. Goushova's approach to this issue are of particular interest: "Their nihilism should not be accepted; it should stimulate new advances in enlightenment" [ 24 , 8]. The authors recall that some Russian researchers, E. Kassier, are convinced that LAMiket is still missing the theoretical-methodological significance of the philosophy of enlightenment. The authors later write: "Zardabi behaves exactly like them. He tried to rewrite his viewers' perspective from the most common issues in his articles - from social, scientific philosophical issues to children's upbringing " [24 , 8-9]. The authors point out that Volter's study in France (late XVIII century), Chernyshovsky's work in Russia, was studied by Zardabi in Azerbaijan, such as Alexander O.Makovelki, Shaydabey Mammadov, Heydar Huseynov, Ziyadin Gushev, Anvar Ahmedov, Izzet Rustamov.

XIX In the second half of the century, development and progress in the social, economic, social, cultural and spiritual life of North Azerbaijan deepened, modernism and innovation became a new way of life in Azerbaijan as in the whole Caucasus. In this period, "... Russia, which secures its geopo-

litical interests, Has begun to implement the policy of the "renewed Caucasus". According to Tsarist's intentions, the indigenous population had to be completely removed from the lifestyle and worldly life that had been shaping for thousands of years, and the moral image of society had to be radically changed. This policy, which was once a history of "reforms", contrary to the desires of the people, the wishes and desires of the people, the national mentality, social views, could not only be implemented by military means. To do this, we needed to create a completely new socio-economic, cultural-moral environment. Creating a very strong management apparatus and carrying out a new territorial-administrative division served to fulfill this policy "[21 , 23]. The author of the nineteenth century, the Russian military and political occupation of the management system update, the Christianity factor to strengthen the different faith, multi-cultural nations to manage the integrated administrative and cultural center (Tbilisi) has created a colonial policy of serving the multifaceted "reforms" carried out the glowing notes.

The creation of the oil industry has led to the development of science and culture in Azerbaijan, the development of philosophy. During this period, the

mutual influence of the national culture and the new, democratic, national enlightenment philosophy embraced the most valuable aspects of the Russian culture. "National culture has grown in the form of synthesis of national and non-national cultures, enriched by the traditions of Russian and Western European cultural traditions, and has become a new taste for the world scene." [9 , 12]. The author of the twentieth century, the social and philosophical, cultural environment, including the outlook those writers of the development of the resources in this era of complex social and tray to organize philosophical idea.

In these years, Azerbaijan was mainly developing social philosophy and ethical thinking. Thinkers and politicians to shape the ideology of the era of socio-economic, religious and Put national problems - social and philosophical ideas of the qualitatively different currents lusuna represent. There were conflicts of liberal national bourgeois and radical Marxism teachings. The differences between political and cultural orientation in the East, West, and Russia were evident. The philosophical and public opinion of Azerbaijan has gone through a complex evolutionary path. Contrasting social processes have changed the outlook of national intellectuals. For ex-

ample, at the certain stage of the ideological struggle in the country, prominent thinker Nariman Narimanov and others have fallen prey to Marxism from liberal enlightenment. Representatives of the Liberal Movement were Ahmed bey Agaoglu (Aghayev), Ali bey Huseynzadeh, Mammad Amin Rasulzadeh and others.

Modernist ideas, the state, the national culture, the nation were formed in Azerbaijan as part of the Russian Empire. The problem of enlightenment has evolved in terms of interaction with modernization, modernization and modernization V.Prerevizentsev. The idea of enlightenment ideas and the need for the development of science in the eighteenth century have played an important role in the civilizations and public consciousness of many peoples. The progress of society was related to it. Because it was assumed that educated, educated people were able to change the world for good, the spread of knowledge and literacy itself would lead to a lifestyle of justice, freedom and equality that led to the change of humanity. "[32]. The author emphasizes that the modernist ideology of the enlightener possesses great change and progressive power in the unity of national idea. He accurately defines the terms of enlight-

enment, enlightenment, and enlightenment.

At the beginning of the twentieth century, the Molla Nasreddin magazine and literary school of the same name influenced the philosophical teaching of philosophy by the influence of all Western, Russian and national enlightenment ideas. This literary letter - the basis of a thousand ideas - is a religious education. At the same time, while focusing on the teaching of the teaching of moblenessism, these trends tend to dominate the prism of the past ideology. Therefore, the expression of views in the light of aggregating and assessing independence of the true doctrine, the objective is to discover the essence of the new scientific format has determined there is a need to ground. Because it is socio-political and socio-philosophical point of view, "Molla Nasreddin" literary school and the foundation, the core of the wheel organize it. The US-Azerbaijani scientist T. Svyatokhovski points out that "Molla Nasreddin" plays an important role in promoting the national consciousness of the populist thinkers, including many readers. "[28], 76]. British scientist, researcher of the Azerbaijani cultural heritage, E. Brown, names the four most pressing modern media outlets in the Iranian

Perspectives on Iranian Press and Journalism in the London Perspective on Iranian Press and Journalism in the early 20th century, promoting the nation's and universal ideas among the Iranian-speaking population in Azerbaijan. : "These are Irshad, Life, East-Russia and Molla Nasreddin. In particular, the latter differs from others, with his painted and noteworthy political cartoons. He was an example for humorous magazines published in Russia after the autumn (since 1911). " [25 , 45]. E.Braun writes in his preface to the English edition of "Iranian press and literature history": "The Molla Nasreddin, a Turkish journal published in Tbilisi, was not included in the alphabetical magazine of the press. However, the magazine's influence and influence in Iran are so great that the value and importance of its funny pictures are so important that I have included six of them in this book, one of the brightest examples of that time "(April 7, 1914) [2, 5 , 70] .

The name of the collection "Molla Nasreddin" is written in golden letters on the bright page of our public opinion history, as a worthy successor of its predecessors, who continues in the new era and at high stages.

One of the prominent ideologists and head of the Azerbaijan Democratic Republic, M.A. Rasolzade, was

a representative of enlightenment and democratic ideology , thinker, literary and political figure. The main motive of his activity is reflected in the slogan "Independence to peoples, freedom to people". M.A.Rasolzade nationality and independence ideas in the works of the first national independent endeavour Azerbaijan ide forehead, and reflected the concept of the state. While the ideas of Azerbaijanis are a common factor in the consolidation of M.Rasolzadeh and other people, the differences between them have also been reflected in many issues.

At that time, affecting who was part of the philosophy of Romanticism in the formation and development. This philosophy was characterized by a number of features typologically similar to the Western philosophy of romance, along with the peculiarities of the period and the conditions that existed as Azerbaijani enlightenment. Characteristics of the Azerbaijani romanticism in the West, the East, including the loss of confidence in the philosophy of enlightenment, the return to the traditional mystical pantheistic philosophy and from this position to religion and society, to the world, to man and to the homeland, to nationality, national cultural and cultural values, attitude towards factors, trust in a

happy utopian society, and so on. was a quality of romanticism, a phenomenon that was a universal socio-phenomenon.

So J.Mammadguluzadeh and other Masreddin its faults the whole modernist ideas, secularism, nationality, universality wound speed by adopting a more social and philosophical ideas of his own creation their successors seriously affect the social and philosophical thought highly to the level of development.

At the beginning of the 20th century, "Molla Nasreddin" was transformed into a peak of struggle for freedom and democracy, with a new society, identity concept, social-philosophical, literary ideas. "[22, 42-43]. So, those who have gained popularity with their public-political, philosophical and legal ideas, which have led to national revolutions, have made a great contribution to the history of Azerbaijan's socio-philosophical history.

During this period, all the developmental history of social and philosophical views in Azerbaijan is a ruthless struggle with the old, long-standing vision of the new personality which is born. In the centuries, despite the historic limitations of public and philosophical views distinct from the originality of the public and philo-

sophical views, progressive representatives have developed traditions of national culture. They loved their homeland and their people with warm love. At the same time, national restrictions, indifference have become alien to them. "At the beginning of the twentieth century, the main characteristic of the reality of Azerbaijan was that revolutionary-political ideology was formed, and on the other hand, the struggle for democratic change was exacerbated" [1, 479]. According to the author, m ollanasraddincilar democratic enlightenment, according to the realism of the current composition of the İdil r.

Academic Isa Habibbeyli named "literary front" characterizing them as representatives his specific characteristics: until the publication of "Molla Nasreddin", there was almost no satirical publicity in Azerbaijan. The satire in the field of poetry was more didactic. It would have been possible to search only certain lines of the satire in the realistic art publication, which was already closed in the near future. That is why, in front of J.Mammadguluzade, a new type of moralist was the task of forming eternal generations: satirical poets, nuns, publicists, cartoonists. For this purpose, the great writer has benefited from the possibilities of "Molla

Nasreddin" magazine. Apparently, although they were composed of various literary generations, the main goal of the mullahs was to raise the political and cultural development of the Azerbaijani people and to advance them with ideas of democratic, realistic enlightenment.

Mollanasdraddints explain to him the political rights of the people, he uses all means to promote national consciousness in the article "Nation". This article is of interest from the point of view of nationalism, patriotism and enlightenment. Mirza Jalil writes that in Iran there is a word of "person" instead of "nation". He notes that nationalism is a statehood that affects statehood and that East and West have different ideas of freedom and statehood. In the East, "the nation is left out of sight, for it has long been foreseen to look from the outside" [13, 90]. They point out that Molla Nasreddin sent missionaries instead of teaching them science, art, and culture in a missionary philatelic that exposed America and Britain's Christianity mission in Iran.

The struggle between different parties, which is incompatible with the classes, is inconsistent. Because these parties, which are created by various classes, defend the interests of those classes. However, conflicts, contradic-

tions and conflicts between the same class, the same objective, or rather the struggle for the sake of the workers, the struggle for freedom, were only for the enemies. "[7, 53] However, in the despotic countries, . In democratic countries, "on the contrary, any party has a government that does not destroy the other parties; each of them is creating an organization for free. Even these parties are invited to government offices and managing the government in a coalition "[7, 53]. The author commented on despotic and democratic governance, free elections and coalition government issues with great craftsmanship.

Sabir, who has a comprehensive outlook, draws attention to the poetry that reflects the socio-political life of both human and society as well as social and political life of the era. "Ottomans, Do not Be Deceived, Love God", "I'm Compassionate, Iran "What's the matter with you?", "I'm here!", "I'm selling", "What do you do?", "Naturally, Mammadali will be halal for you" "Tabriz Reporter" and so on poems like this are instructive in this respect.

Sabir welcomes the bourgeois-democratic movement against the king-king regime, praising Sattargan's services in the revolution, as well as the activity of the tyrant and the Tauride rebels. The poet states that the



government of the Tehran government, the gendarmes, the khan, the Umayyads and the priests, "committed treason, enmity and murder" against the revolution, but in the poem "But a nation!", The poet said that the Iranian revolution did not last until the end, and that "Istigbal bizimdir" He was sorry that the revolution had drowned. Just like the great Sabir, he also spoke of his truth in a normal, natural language. For this reason Sabir's truths are true and inalienable. If Western philosophy representatives were introduced to Sabir's creativity, they would have regarded it as the best expressionist of a healthy idea. Because in Sabir's creative work there is no need for any analytic analysis of truths that are expressed in the ordinary language of the people. When it comes to philosophical approach to poetry creativity, it is neither critical nor humorous. Sabir is a philosopher who is able to write the truth as well as with all the details and subtleties.

Sabir, in his concept of personality, has the character of the people to know how to see the real person, the fact that he does not have the character of the character, the painful laughs, the typical features, the plain, the crooked, the generosity, the science, a loving, realistic worker.

Their society, the essence of the concept of organized organized to the political ideals of freedom and happiness of the people through the establishment of a democratic republic was the provision. The great thinker J.Mammadguluzade wished the existing social-political system and the legal system to be eradicated and replaced by a democratic system and legal system. While analyzing the socio-political and legal views of the Defender, it can be concluded that the period of formation of his views in this field and the preceding democratic philosophical-political and legal ideas had a great impact.

In the legal consultations held by them, the importance of equality before the law, the ending of the lawlessness of the working class of the society, the rule of law in all cases, the protection of human rights and freedoms. Human rights and gender equality were one of the most troubling problems facing the great thinker.

The key issue facing the present situation was to achieve a national revival by enlightening the masses. The people should know that his current position and attitude to him did not fit within the framework of any human and legal law. It was necessary to teach

the people what "what to" and "how to do", to gain their rights and freedoms.

The ideology of the Enlightenment period in the light of the pending J.Mammadguluzadeh socio-cultural and political-legal problems, and he has come to the fore - a sharply anladirdı people. It is important for human values to find a place in the people and to achieve progress and culture, first of all, to understand and appreciate these values, to understand the rights and responsibilities of people.

The "Molla Nasreddin" magazine, which has a profound commitment to the people of Jalil Mammadguluzadeh, who is determined to fight for his rights and freedoms, draws attention with high socio-national dignity in the history of socio-political, moral and legal development of Azerbaijan. In the magazine, all the misfortunes, obscenities of the public reality, the essence of defamation are exposed from the political and legal point of view, the necessity of renewing the society on the basis of democracy and the rule of law. "The new concept of multiculturalism in Eastern Europe, although literary criticism and sometimes cross-cultural communications, multiethnic literature, literature, literary and cultural traditions of the majority view in dealing with tadqiqila he lur"

[29]. From this perspective, modernist ideas in the literary heritage of the philosopher's outlook reflect the traditional values.

One of the important features of Jalil Mammadguluzadeh's characteristic of public relations and statehood is the fact that the administration pays special attention to the rule of law based on democratic principles. J.Mammadguluzade explains the meaning of the word republican as "republic" and explains "the domination of the government of the country as a t-shirt" [15], [35]. He points out that the republican-style administration in France, Switzerland and some European countries has been established and that its history has gone back to ancient times: "Citizens! The reform of the republic is not new: Jews, Germans, Greeks, and Greeks lived under the rule of the country in the very epoch of history, but in those ancient times on the one hand was the power and the care of the other side, that there was no justice and prosperity, and generally, the republican authorities could not continue. The Creator of the Hereafter, the Creator, has given his own prisoners to the oppressive kingdoms again." [15 36] His despotic rulers of nations governance was handed over to the new era of the Middle Ages, Switzerland and the

United States of North America, France, the country's central and southern America, Portugal and Brazil, Africa and Australia - or small countries, that the republics exist. In the opinion of the great thinker, in the conditions of such management the old laws are eliminated, the people of the country, expressing the will of the majority, create new state structures and laws. "The country is governed by certain laws. He is the law-makers of the nation, who are the writers of the laws. The head of the state is called the President. The president or the nation itself chooses either the parliament, ie the MPs. The president appoints the governors in his assistant account to manage his hometown." [1, 5, 36-37].

I.Habibbeyli in his fundamental essay "Literary Personality and Time" In a thorough analysis of C. Mamedguluzade's article titled "Republic", Jalil Mammadguluzadeh was always called the "great democrat" in the public opinion of Azerbaijan, but in the name of the former ideology (Soviet-YH), the struggle of the writer against "bourgeois press" the fact that Jalil Mammadguluzadeh's democratic views were almost never studied and that he had been waiting for a scientific solution, wrote: "The New Parties," "Azadeyi-Vicdan", "Happiness", "The Case of Fighting" and other arti-

cles society is not just a thought of a multilateral system, human rights, constitutional rights, and democratic elections, but a strong conviction. Jalil Mammadguluzadeh once again confirmed that he was a public figure and public figure. To read in the meeting of the Muslim National Committee in Tbilisi, the article Mirza Jalil camiyyatsu - nasliq meetings, and peak results. "Republic" article Jalil Mammadguluzadeh is a charter of democracy. In his work of the great democratic writer, he considered it necessary to make efforts to build a republic-like independent state for Azerbaijanis, who were in desperation in the complicated situation that emerged in the country "after the collapse of the rule of Nicholas ... after the collapse of the throne of the kingdom." In that regard, the example of the United States and European countries in building a democratic state, such as recommendations to take advantage of the [4, 141].

J. Mamedguluzade in the article "The Republic" shows that the country's administration is in the possession of the nation - the owner of the country: No one has the right to call himself a king and engage in the affairs of the nation outside the nation. The country is governed by the laws of certain laws. He noted that laws and confirm-

ing miles fumes lawyer. The head of the state is called the "president". The President or the nation itself chooses. Or the parliamentary elections, ie, MPs. The president appoints the governors in his assistant account to manage his hometown.

In some of the republics, the rebels are subordinate to the president; In some jurisdictions, the Ruler is subject to the council. Maharajah, al-Khazraj, and the chief of these are the rulers of the nation, [15, 36-37].

Mirza Jalil considers the establishment of freedom as a "gem" of the republic's methodology. How many are this freedom? First of all, the freedom of belief, that is, every individual is free to worship the religion he wants, to abandon his religion, and to accept a non-religious religion. Otherwise, in the age of the old and the rotten administration, for example, Islam was not able to accept the Christian religion.

Second, there can be no obstacle to freedom of assembly, that is to say, the community's totality.

Third - freedom of association.

Fourth-edition, fifth-to-speak, sixth-political parties, and the seventh and the eighth, are the means to be equal "[15, 37-38].

The authoritarianism, the dictatorship of despotism and oppression,

calls it a "great blessing" for freedom, equality and supremacy of law.

Academician I.Habibbeyli writes about these moments: "The people of the Republic of Azerbaijan, who have promised the freedom of religion, freedom of assembly, freedom of assembly, speech, the press and the creation of political parties, "The principles that Jalil Mammadguluzadeh used to call" the essential foundations of the republic ", as it was in his time, are still relevant today. It is now in the way of an independent and democratic republic Mamedgluzade to continue building and strengthening successful k win opportunity - held a "[4, 142] .The mutafa kkirin c Progressive ideas about the nation and the public have been said to have been for these days. Just like Jalil Mammadguluzadze wants independence in the independent Azerbaijan Republic, the democratic legal state is being successfully implemented. The artistic-publicistic works of Jalil Mammadguluzadeh, characterized by national spirit of awakening, democracy and human rights, struggle against ignorance, struggle against ignorance and great love for the homeland are always topical. His creativity and social activity are and will always serve the national-moral self-actualization of the Azerbaijani people. "Jalil Mammadguluzadeh

considered the development of statehood as a prerequisite for Azerbaijan's excellence. The State does not, the country will not necessarily be based on the principle that the writer of the ancient traditions of statehood, the new one he believed he would. Historical territorial integrity of the country of Azerbaijan shows itself very often in the works of Jalil Mammadguluzadeh.

Sabir's political concept was a democratic republic. "Prior to the beginning of the twentieth century, Sabir regarded the struggle against the existing system as a major means of fighting, and then condemned the struggle against absolutism with political revolutionary activism. In other words, the political-legal outlook of the thinker has made new players ... Sabir, who calls people to fight against the current methodology, has to replace the social structure with a new one and impresses the necessity of changing the existing structure from a revolutionary democratic position "[1, 483]. The author points out that Sabir's concept of public opinion is based on the idea of a democratic state. XX At the beginning of the century, M.A. Sabir took a dignified and honorable place in the history of Azerbaijan's socio-political, philosophical, legal-state-minded ideas.

The democratic republicanist views of Mollanasreddins then influenced the development of free, independent, democratic Azerbaijan idea. However, the idea of free, independent Soviet Azerbaijan, protected by the Azerbaijani social-democrats and Bolshevik leaders, could not become a national idea.

#### Result

The socio-philosophical foundations of the outlook of the creative forces of Molla Nasreddin include their societal and statehood views. At the beginning of the twentieth century, Mollanascientists proposed new modernist ideas, unlike the previous predecessors, who had gathered around the Molla Nasreddin, which emerged as the demand of time during the heat of the new era. The democratically-minded intellectuals are opposed to those who regard the people as "passive", "nadan" who are deprived of political thought and progress, believe in the power and creativity of the people, and consider changing the existing conditions that keep people today. Mollanasreddinder believed that even if the people were crushed if it is returned to self, it will change the course of history and become the invincible road of progress.

The socio-political, religious, ethical, aesthetic views of the societies of

political, socio-political and socio-philosophical views of Turkic people, Westerners, Islamists, liberal democrats, Marxist-Leninists in the difficult period of time, as democratic, national enlighteners a unique philosophical outlook was formed. Masreddin socio-political republicanism - republic - Agriculture democratic presidential

institute, rule of law, democratic, the separation of religion from the state, the nation's political culture - the formation of democracy, the penetration of European society into social life, and the desire for national liberation movements and revolutions in Russia, Turkey, Iran, and especially in Southern Azerbaijan.

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